THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (JAMES 4: 14).

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SEMI-ANNUAL GENERAL CONFERENCE.

ADDRESS DELIVERED BY PRESIDENT JOSEPH F. SMITH, OCTOBER 5TH, 1917.

I FEEL extremely grateful for the privilege of once more standing before such an audience as this assembled here at the opening session of our eighty-eighth semi-annual conference of the Church. I hope that I may have the Spirit of the Lord to assist me for a few moments to express my feelings and hopes, and my gratitude to the Lord for the inestimable privileges that we enjoy to-day. It is almost marvelous to me to look upon the vast sea of intelligent faces, beaming with joy and happiness, and with the consciousness of right, as I have the privilege of doing this morning in looking upon this vast congregation. I am sure that the Lord is well pleased with your presence here in honor of this semi-annual meeting of the Church of Jesus Christ of Latter-day Saints. I certainly feel very grateful for your presence, for it is an indication of the union of feeling and of heart pervading the Latter-day Saints, and the honor in which you hold the work in which we are engaged. It is an evidence that the Spirit of the Lord is with you, that the love of truth is in your hearts, that your faith in the gospel of Jesus Christ is not abated, and that you are here to honor your membership in the Church, and the positions which many of you hold as presiding officers over the various organizations of the Church. In this vast attendance at the opening session of this conference you have indicated your loyalty to the cause of Zion and your love for the work of the Lord, and your confidence in your brethren whom you have sustained, from time to time, as presiding officers in the Church, and I welcome you, one and all, in your presence here this morning, and I sincerely pray that the Spirit of God may descend upon us during this session, and through-

ont the succeeding sessions of the conference, until we shall finish the work we have in hand to do.

I desire to say to my brethren and sisters what I have often said, and which is still true, that the work of the Lord is progressing on the earth, and there is no power beneath the Celestial kingdom that can prevent its progress: for so the Almighty has decreed. I bear this testimony to you. I feel in every fiber of my soul that it is true; and, indeed, if it were not true—notwithstanding the hopes we have, notwithstanding the faith with which the Lord has blessed us, notwithstanding the prosperity that has attended us here in our labors in the valleys of these mountains, in harmony with the purposes of the Church of Jesus Christ of Latter-day Saints—if it were not true that the Almighty is at the helm, and has been at the helm from the beginning, and will continue to the end, our hopes and our anticipations for present and for future life would be in vain. This work is the power of God unto salvation, and nothing else will do, nothing else can compare with it. Even error, as it has been said by one, may become venerable with age, and may become popular by the number of its votaries; but neither error nor the popularity of numbers will avail for the salvation and redemption and exaltation of the children of Almighty God.

Our hope of salvation must be founded upon the truth, the whole truth, and nothing but the truth, for we cannot build upon error and ascend into the courts of eternal truth and enjoy the glory and exaltation of the kingdom of our God. That cannot be done.

Then I bear testimony again to you, my brethren and sisters, that the foundation of the cause in which we are engaged is the gospel truth, and it is a glorious thing to know that so many—and yet so few in comparison to the vast aggregation of humanity—have learned the truth, learned the fact that the gospel of Jesus Christ is the power of God unto salvation, and that it must of necessity be the truth, for God has never devised error for the redemption of His children, nor for their blessing and exaltation. He has never given to the children of men falsehood and error to lead them back into His presence. The Almighty, in the beginning, never devised a plan for the redemption of His children that was not true, that was not efficacious, that would not be effectual in the accomplishment of His purpose to bring to pass the final exaltation into the kingdom and the enjoyment of His presence, of all His children who would obey His laws and keep His commandments.

I testify to you, as I know and feel that I live and move and have my being, that the Lord raised up the boy-prophet Joseph Smith, and endowed him with divine authority, and taught him those things which were necessary for him to know that he might have power to lay the foundation of God's Church and kingdom

in the earth. Joseph Smith was true to the covenants that he made with the Lord, true to his mission, and the Lord enabled him to accomplish his work, even to the sealing of his testimony with his shed blood. His testimony is now, and has been, in force among the children of men as verily as the blood of Jesus Christ is in force and a binding testimony upon all the world, and it has been from the day it was shed until now, and will continue until the winding-up scene.

I bear my testimony to you, my brethren and sisters, of the divinity of the mission and work that was accomplished by President Brigham Young and his associates in fleeing from the wrath that threatened in Illinois and Missouri and other places, into these peaceful vales, which was done by the will of heaven and by the guiding power of the Holy Spirit. President Young and the pioneers were enabled to lay the foundation of a commonwealth, the equal of which is scarcely to be found within the borders of our glorious land, and it was done, not by the wisdom of Brother Brigham, nor of Brother Heber C. Kimball, nor of any of their associates, grand men as they were, true servants of the living God as they were, faithful and true to their callings, grand as was their integrity to the cause of Zion—but back of them, behind them, above them and below, and all around them, was the power of God, leading and directing them, and thus consummating His purposes through their instrumentality. We give the honor to our Father in heaven, and we also honor and bless the names of those great and good men whom the Lord chose to accomplish His purpose, and through whom He did accomplish His purpose without failure.

I bear my testimony to the integrity of John Taylor as one of the purest men I ever knew in my life, a man clean from head to foot, clean in body and clean in spirit, free from every vulgar thing, so common among the children of men. I know whereof I speak, for I was with him day and night, month after month, and year after year, and I bear my testimony to his integrity. He was a martyr with the Prophet Joseph Smith. He suffered more than death with Joseph and Hyrum, and the Lord preserved him and honored him by calling him to take charge of His work for a season in the earth, thus exalting him to that most glorious and most responsible position that any man could be called to occupy in the Church of Jesus Christ of Latter-day Saints.

I bear my testimony to the faithfulness of Wilford Woodruff, a man in whom there was no guile, a man honest to the core, a man susceptible to the impressions of the Spirit of the Lord, a man guided by inspiration in the performance of his duty, far more than by any gift of wisdom or of judgment that he himself possessed.

I bear my testimony to the work that was accomplished by President Lorenzo Snow; although it was brief, yet some of the

things which were left for him to do were absolutely necessary in order to relieve his successor and others that may arise in time to come, from mistakes and errors that had crept in before.

As to the present administration of the gospel and of the work of the Lord I have nothing to say. Let the work speak for itself, let the people and the voice of the people of the Church of Jesus Christ of Latter-day Saints say what is being done by the Lord, let it not be said by me, not by my counselors and my associates. The Lord forbid that I should ever imagine for one moment that we are of any great importance in this great work of the Lord. Others may be raised up, and the Lord can shape their minds. He can qualify them and can humble them, if need be, to fit them for the duties and responsibilites that may be required at their hands. I believe that Zion is prospering, and that so far as our spiritual life, our spiritual growth, and our faith are concerned, as well as our temporal condition, we are prosperous, and all is well in Zion to-day.

We made a short visit not long ago to some of our southern settlements. It is something that we should do oftener. I am conscious of it now, more so than I have been in times past. I am satisfied that the authorities of the Church should visit the people. It is not enough that the teachers in the wards should visit the saints and the stranger within our gates, and undertake the work, or at least carry on the work of teaching the people the way of righteousness and of truth, and union, and love. That is not sufficient. It is not sufficient that the bishops should visit the people of their wards and keep in touch with them and become acquainted with the people, and let the people know who is the father of the ward—this is not enough. It is not quite sufficient that the presidencies of the stakes of Zion should visit the people, and should understand the necessities of those who dwell in their stakes, and be known of them. For it is also necessary that the Presidency of the Church, the Twelve Apostles, the Patriarchs, the Seven Presidents of Seventies, the Presiding Bishopric, in fact all the general authorities of the Church, should visit as far as possible, and see the people, and be seen of them. We want to keep in touch with and know one another. So far as I feel at present, I know of nothing that I would not like you to know concerning me. I want you to know what I am, what I am like, whether I am a man or not, whether I am trying to magnify my calling or not. I want you to look at me and know something of what I am doing; I want you to know me and I should like to know you. And so I can speak for my brethren. We have nothing that is not in common with the Latter-day Saints. We know nothing, and we will preach nothing to the people, except that which the Lord God has revealed, and we advise and counsel those who are in authority, and whose duty and business it is to teach and preach the principles of the gospel to the world and to

the Latter-day Saints, to confine their teachings and their instructions to the word of God that has been revealed. There is a great deal that has been revealed that has not yet been lived up to, I assure you. There is a great deal yet remaining to be learned. There is a great deal that is yet to be taught in the spirit of instruction, and there is a great deal that has been revealed through the Prophet Joseph and his associates that the people have not yet received in their hearts, and have not yet become converted to as they should. When we obey and are capable of observing the precepts of the gospel and the laws of God and the requirements of heaven, which have already been revealed, we shall be far better off and nearer the goal of perfection in wisdom, knowledge and power than we are to-day. When that time comes, then there are other things still greater yet to be revealed to the people of God. Until we do our duty, however, in that which we have received, until we are faithful over the things that are now committed into our hands, until we live our religion as we have it now, as the Lord has given it to us, to add commandments, to add light and intelligence to us over that which we have already received, which we have not yet fully obeyed, would be to add condemnation upon our heads. It is enough for us to live in the light of present inspiration and present revelation and for each individual member of the Church to keep the commandments of the Lord and labor in the Church as the Spirit may give him and her guidance in the performance of duty. Every soul of us is entitled to inspiration from God, to know what is our duty, and how we are to do it. We have not learned it yet, not all of us, but we are in a fair way to learn. The Lord is still patient: He is long-suffering; He is full of love and graciousness towards all, and we are doing a little better all the time. I believe we are a little more faithful in the performance of our duties than we have been in the past; yet there is great room for improvement.

One of the important commandments of God is to honor the Sabbath day and keep it holy. Many of our people neglect that commandment; they do not do it, and many of us permit our children to go loose on the Sabbath day, instead of curtailing, teaching, and curbing them within the boundary of the gospel requirements. The law of God is that we shall love one another. If we could learn to do that, then amen to bishops' trials and bishops' courts, or, to the necessity of them. If we only loved one another so that we would do good to others as we would have them do unto us, there would be no bickering, contention, quarreling, strife, bitterness, or evil in the hearts of neighbor against neighbor, and all would be peace and happiness. If we loved God with all our hearts more than we love the world, our houses, our lands, our flocks, our herds, and our gold in the banks—I say, if we loved God with all our hearts and minds and strength, there would

be no necessity for prisons, no necessity for courts of justice in the land. There would be no necessity for the occupation of lawyers and pettifoggers to dispute and contend over differences and disagreements among the people. All these things would be as things of the past, relegated to uselessness. Men would then know the truth, they would love it and would walk in its light, which shines from the presence of the glorious Father, because then we would show that we love Him and are willing to keep His commandments. We have much to learn, too, in relation to these things.

The Lord has given us a little simple word, so simple that the weakest of all that are or could be called saints, should be able to observe and obey it, and yet some of the very strongest of us do not do it, but neglect to keep it. We have much to learn yet, in that simple little Word of Wisdom that the Lord has given to His saints for their health, vitality and strength, but not all of us observe it.

The Lord has given to us the law of tithing, by which we are to furnish, by our tithes and our offerings, the revenue necessary to carry the gospel to the world, to gather the saints, and to gather the elders after their missions are completed, from their mission field, and build temples and conduct the work that is necessary to be performed in the temples for the living and for the dead. Not all of us observe that law, and yet, I am happy to say to you, that this year shows a very material increase in the fidelity of the Latter-day Saints in their observance of that law. Our tithes this year so far have been better than at any other time previously. That is a good indication, and yet it may be improved very materially.

Now, there are many other things, but I cannot tell them all to you. I begin to feel that I am getting to be an old man, or rather a young man in an old body. I think I am just about as young as I ever was in my life in spirit. I love the truth to-day more than I ever did before, in the world. I believe in it more firmly now than I ever did before, because I see it more clearly. I understand it better from day to day by the promptings and inspiration of the Spirit of the Lord that is vouchsafed to me; but my body gets tired, and I want to tell you, sometimes my poor old heart quivers considerably.

I feel admonished now to bless you, and I bless you in the name of the Lord Jesus Christ.

(TO BE CONTINUED.)

THE Bible says "persevere." Jesus is our example here. Note how Jesus holds on to Peter. Peter deserts Him, betrays Him, but Jesus perseveres. In the end He saves to His cause one of the three or four great founders of the faith.—SELECTED.

CHRONOLOGY OF THE WAR.

November 1.—The Germans report the capture of 180,000 prisoners and 1,500 guns as a result of the operations against Italy. The British occupy the city of Beersheba, in Palestine, 40 miles south of Jernsalem. Eight reported killed and 21 injured in an air raid on London. The raiders driven off by gun fire.

November 2.—Count Hertling succeeds Michaelis as German chancellor. He is the first Catholic and non-Prussian to hold that position.

November 3.—A German auxiliary cruiser and ten patrol ships sunk in the Cattegat.

November 4.—British reinforcements arrive in Italy. Germans and Austrians cross the Tagliamento river. They have a newly-invented gas more deadly than any used formerly.

November 6.—Sir Douglas Haig reports a successful attack near Passchendaele. German reports claim that the Italians are in retreat from their line of defense at the Tagliamento river.

November 7.—Passchendaele reported captured by Canadians. The British occupy Beersheba and Gaza, in Palestine.

November 8.—Maximalists claim to have overthrown the Russian government of Kerensky, and will now propose an "immediate peace" and a division of the land among the peasants. German reports claim a total of 250,000 Italian prisoners and 2,300 guns.

November 9.—The Germans and Austrians cross the Livenza; the Italians retreat toward the Piave.

November 10.—The Germans are reported to have occupied the Aaland islands. Germans and Austrians occupy Asiago, near Venice.

November 12.—The Germans claim the capture of 10,000 Italians who had been cut off in the mountain region. The British advancing rapidly in Palestine.

November 16.—The Italians report that the Austro-German forces are being checked on the Piave.

November 19.—Lieutenant-General Sir Stanley Maude dies at Bagdad, after a sudden illness. Extremists in control of Petrograd and Moscow. Civil war still raging. The Italians are holding the ground at the Piave. The British occupy Jaffa.

November 20.—The Third British army under General Sir Julian Byng breaks through the German line on a front of thirty miles between St. Quentin and the River Scarpe. Thousands of prisoners and many guns taken.

November 24.—As a result of the operations of the British forces under General Byng, about 10,000 prisoners and 100 guns are reported taken.

I THINK you will find that before any vice can fasten on a man, body, mind, or moral nature must be debilitated. The mosses and fungi gather on sickly trees, not thriving ones.—OLIVER W. HOLMES.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 6, 1917.

EDITORIAL.

QUESTIONS CONCERNING THE SABBATH.

A FRIEND of the *Star* asks some questions, which we shall endeavor to answer to the best of our ability:

1. Did the Jews or the Lord institute the seventh-day Sabbath?

The Lord instituted the seventh-day Sabbath, long before there were any Jews in the world, when He "blessed the seventh day and sanctified it, because that in it he had rested from all his work" (Gen. 2: 3). Note, however, that when we say that God instituted the seventh-day Sabbath, we do not affirm that He blessed and sanctified the day *now* known as Saturday to be a Sabbath all over the earth. He established the law for His children that they should labor six days and rest on the seventh, no matter where they began to count from. Israel began a new reckoning on the day of the exodus from Egypt (Ex. 12), and the calendar has been changed several times, so that our week days cannot be supposed to correspond to those of the time of the creation.

2. If God chooses not to change it, can any one else do so?

No Christian sect has endeavored to change God's law concerning a seventh-day Sabbath, and attempts by infidels to make every tenth day, instead of every seventh, a day of rest have failed.

3. If we cannot rely on God's Word, on whose word can we rely?

That question no one who believes the Word of God needs to ask.

4. Why do Christians keep a Sabbath?

Because God has commanded it. "Remember the Sabbath day [not Saturday but the Sabbath day] to keep it holy," is part of the moral law which is eternal and unchangeable, as God Himself. That is the reason why Christians keep the Sabbath.

The Christian Sabbath is what now is called the first day of the week, or Sunday, because that day was selected by the first Christian church under the inspired direction of the Apostles. In the first age of the world men were commanded to commemorate the creation of the world. All through the patriarchal dispensation the Sabbath was kept as the day on which to worship Him who "made heaven, and earth, and the sea, and the fountains of waters."

During the Mosaic dispensation the Jews were enjoined to com-

memorate, in addition, the creation of their nation, out of the descendants of Abraham, through Isaac, the Son of promise, and the deliverance from Egypt. In the gospel dispensation the followers of Jesus the Christ commemorate by the Sabbath observance the new creation, of which the resurrection of our Lord is, in one sense, the beginning and foundation; as Paul expresses it, "If Christ be not risen, then is our preaching in vain" (I. Cor. 15: 14); or, as Peter says: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy has begotten us again into a lively hope by the resurrection of Jesus Christ from the dead" (I. Peter 1: 3). This, the greatest event in history, took place on the first day of the week. And from that very day the first day has been the Sabbath of the followers of our Lord. Horsley observes:

"The alteration seems to have been made by the authority of the Apostles, and to have taken place the very day in which our Lord arose; for on that day the Apostles were assembled; and on day sevennight they were assembled again. The celebration of these first two Sundays was honored by our Lord's presence. It was, perhaps, to set a mark of distinction upon this day in particular, that the intervening week passed off, as it would seem, without any repetition of His first visit to the eleven Apostles. From that time, the Sunday was the constant Sabbath of the primitive church."

5. Is it a sin to keep the seventh-day Sabbath?

No.

6. Will Sabbath-keepers be kept out of the kingdom of heaven for keeping the seventh-day Sabbath?

Certainly not. There is this to note, however: In our own day the Lord has, by Revelation, made it known that it is the duty of His children to "observe the Sabbath day to keep it holy" (Doctrine and Covenants 68: 29), and in that Revelation, the first day in the week has again obtained divine sanction as the Sabbath of the Church. If, therefore, anyone should set this commandment aside and insist on the acceptance of his own private interpretation, he might exclude himself from the privileges of citizenship in the kingdom of God by his rebellious spirit and stubbornness.

7. "As Jonah was in the whale's belly three days and three nights, so shall the son of man be in the bowels of the earth three days and three nights?" I am at a loss to understand where the three nights are.

Horne states that it was the custom of the orientals to reckon any part of a day for a whole. They had no word to express a natural day of twenty-four hours. To say that a thing happened after three days and three nights was the same as after three days, or, on the third day, and this is the explanation accepted by the Bible students generally.

In another incident we have an illustration of the indefinite manner in which the Jews of the time of Christ measured time. Matthew says that the transfiguration took place "six days" after the confession of Peter, "Thou art the Christ, the Son of the living God" (Matthew 17:1). Mark (9:2) also, says, "after six days." But Luke, referring to the same event, says it occurred "about an eight days after," meaning exactly the same thing as "after six days," namely, "within a week." To us such indefiniteness may appear strange, but the people at that time understood the meaning.

All these questions are old and have been answered many times, and to most of our readers, we dare say, they present no difficulty.

J. M. S.

MINUTES OF THE MANCHESTER CONFERENCE.

THE Manchester semi-annual conference was held in the Co-operative Hall, Downing Street, November 25th, 1917. There were in attendance, Mission President George F. Richards and Elder George F. Richards, Jr., from the Liverpool office; Elder Arthur D. Evans, of the Birmingham conference; Elder Herman K. Danielsen, of the Liverpool conference; Elders Joseph S. Nelson and James H. Ludlow, of the Leeds conference, and President Wilford F. Burton, and Elders Lester F. Hewlett, Robert W. Cluff, and John H. Wilding, of the Manchester conference.

All the meetings were conducted by President Wilford F. Burton.

The Sunday school session commenced at 10:30 a.m. by singing, "Come along, come along." Prayer was offered by Elder Joseph S. Nelson.

Sacramental hymn, "Reverently and meekly now." The Sacramental gem was then repeated, led by Doris Marcroft. The Sacrament was administered by local brethren, James L. Jackson and B. W. T. Norman, and passed by Brothers Titus Townsend and Walter Diggle.

President Wilford F. Burton then welcomed the congregation, and expressed his gratitude that he was privileged to meet with the saints at another conference.

A Bible story, entitled, "The Life of David," was told by Joseph Diggle, and a recitation was given by Florence Connolly.

Elder Herman K. Danielsen, from the Liverpool conference, then spoke. He said he was pleased to meet with the children because the Sunday school was organized for their benefit. In the Sunday school they were taught the wonderful stories told in the Bible and the Book of Mormon, and were learning to build their faith on a solid foundation, that of the everlasting gospel.

A duet was then rendered by Eda Palmer and May Mills, of the Oldham theological class.

Elder Robert W. Cluff was asked to speak next. He, too, expressed his pleasure at seeing so many at Sunday school. He realized, he said, that there was something for all to do, and that the Sunday school is the place to start work and study hard, because it is a pleasure to learn the gospel.

A dialogue was then given by Doris Marcroft and Ethel Hilton, entitled, "There are two sides to every question."

President George F. Richards commented upon the story of the life of David which had just been told by one of the Sunday school boys. He said a valuable lesson should be learned from that story other than that of returning good for evil. It is portrayed in the early experience of David that he lived a clean, good life. He put his reliance in the Lord, and when in trouble the Lord delivered him. If we put our trust in the Lord, and are faithful in serving Him, He will assist us to overcome our enemies, the evils which beset us. We should pray and live for the Lord's favor always, and not wait until we find ourselves in trouble. The Lord knows our secret thoughts, whether in prayer or in contemplation of evil. We shall be judged by the thoughts of the heart as well as by our words and deeds.

The meeting was closed by singing, "Sing we now at parting." Benediction by Brother James L. Jackson.

The afternoon session commenced at 2:30 by singing, "Guide us, O Thou great Jehovah." Prayer was offered by Brother William Boreham. Continued by singing, "For the strength of the hills we bless Thee."

President George F. Richards presented the names of the general and local Church authorities, who were unanimously sustained.

President Burton was honorably released from his labors in the Manchester conference to return home. Elder Lester F. Hewlett was sustained as president, with John H. Wilding as clerk. Elder Hewlett presented the names of the lady missionaries, who were unanimously sustained.

President Burton was the first speaker. He expressed a feeling of regret at leaving the conference. He referred to the first two commandments as our guide, and spoke of the condition the world is in. Brotherly love, he said, is almost out of existence.

Walter Robert then sang, "Nearer, my God, to Thee."

Elder Hewlett was the next speaker. He said, in part, that the faith of the Greek and Arab races once led them to a high civilization. But later they fell, because of their unbelief. Hypocrisy and unbelief are the greatest evils of the day. If we gain salvation, we must know God and Jesus Christ, whom He has sent. Christianity is in decay because of the misunderstanding of God's attributes.

A solo was rendered by Flossie Osborne Roberts.

Elder George F. Richards, Jr., spoke of the powerful influence for moral uplift that love bears in the world, of the reflection in the lives of children of affection borne for them by their parents,

of God's love—that He should have given His only begotten Son, that the children of men should not perish but enjoy life everlasting, and of Christ's love for His brethren. The pure love of God and of Christ, for mankind, naturally engenders a feeling of reverence, of reciprocation and obedience. Likewise is the principle applicable to earthly parents and children, for when the Lord gave to His chosen people that great commandment, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee," He expected the parents to learn the lesson of love for their children first, and to show it. Then they might reasonably expect spontaneous response by the children in showing to them honor through affection and obedience. Parents would do well to govern by kindness rather than by force. The family is the unit of the community, hence the need of putting our own houses in order, so that moral and spiritual excellence may be attained through loving obedience. Not until love abounds at home can we hope to love our neighbor.

"O my Father," was the closing hymn. Benediction by Sister Florence Allsop.

The evening session commenced at 6:30 by singing, "What was witnessed in the heavens?" Invocation by Elder Robert W. Cluff. Continued by singing, "Arise, O glorious Zion."

Elder James H. Ludlow was the first speaker. He said, in part, there are in the world many different religions, all claiming to be true, but teaching different doctrines. Most of them say that all that is required is to live good lives. But the gospel teaches us that we must obey certain commandments, as Cornelius was required to be baptized and have hands laid upon him to receive the Holy Ghost, who is a teacher of truth and righteousness. There is only one God and one true Church for this earth. Christ established one Church and ordained apostles to carry on the work after He left. In these, the latter days, the same organization has been established.

Elder Arthur D. Evans was called upon to speak next. Asking an interest in the faith and prayers of the saints, he read a verse from the opening song, which speaks of the restoration of the gospel, and quoted Scripture to substantiate the claim. He related the story of Nebuchadezzar's dream, which revealed the destinies of the nations until the kingdom of God was to be organized. Then he asked, Why does not the world recognize that kingdom to-day? Because, he said, they do not understand the ways of God. He related the story of Joseph Smith's first vision and answer to his prayer.

A violin solo was rendered by Amy Diggle.

Elder Joseph S. Nelson was the next speaker. Referring to Nebuchadnezzar's dream, and particularly to the little stone which was cut out of the mountain without hands, he compared the stone to the gospel.

A duet was rendered by Walter Roberts and Flossie Osborne Roberts.

Elder John H. Wilding was the next speaker. He expressed a feeling of gratitude for having the pleasure of meeting the Manchester saints in conference, on the occasion of the beginning of his ministry among them. No matter where you go on earth, he said, you find an inclination in man's heart to worship. Some worship one kind of a god and some another. But we are blessed with the knowledge of the true and living God, who has power to bless and answer prayers.

President George F. Richards was the concluding speaker. He said the little stone seen by King Nebuchadnezzar, which was to break in pieces and consume all other kingdoms, symbolizes the Church and Kingdom of God, of which the Latter-day Saints are members. The Church is destined never to be destroyed or to be given to another people, but it is to grow and increase in perfection of organization and efficiency until it shall fill the whole earth with its influence and with truth. It is the Lord's kingdom, and He will come at the appointed time and will reign as our king. The speaker proceeded to show how the Church was organized with but six members. It could not possibly have had a more humble beginning, and yet, after only eighty-seven years its organization and efficiency are recognized by some of the most learned men of both religious and civil life as the most nearly perfect and most efficient religious organization in the world. Statements to this effect made by such individuals were not intended as compliments to Joseph Smith, its founder; but they are more, they are testimonies to the divinity of his calling as a Prophet of God.

Conference closed by singing, "God be with you till we meet again." Benediction by Brother B. W. T. Norman.

An hour before the morning session of the conference on Sunday, November 25th, 1917, President George F. Richards called the elders together in priesthood meeting, where all reported their feelings regarding missionary work, and received from him some valuable instructions regarding their labors.

Saturday, November 24th, 1917, a branch officers' and lady missionary meeting was held at the rooms at 81, Clarendon Road, Manchester. The branch work was reported by the brethren and sisters.

The lady missionaries expressed their feelings in regard to their part of the work. President George F. Richards read figures showing what had been done by the missionaries and the Relief Society, and spoke words of advice and encouragement.

JOHN H. WILDING, Clerk of Conference.

A SENSE of perfect peace with God is the grandest thing in the world to travel through life with.—DR. LIDDON.

A FATAL ACCIDENT.

ELDER STEPHEN H. WINTER, in a letter dated Cardiff, Bristol conference, November 29th, 1917, reports the death of President William Edward Caswill, of the Bristol branch, on the 20th of November, this year, as a result of injuries received on the 17th, in falling from the train on which he was engaged as a fireman. The accident happened just outside of Derby, while the train was proceeding at the rate of fifty miles an hour. It seems that there were three men on the engine cab at the time of the accident, the extra man learning the road. While Brother Caswill was raking out the fire, it being somewhat awkward because of the crowded condition of the cab, he slipped and fell from the engine. His skull was crushed and several bones were broken, and he was picked up in an unconscious condition. With proper care he regained consciousness, but finally passed to the great Beyond.

Brother Caswill was born at Highbridge, Somerset, England, July 21st, 1875. He was baptized June 20th, 1903, by Elder David Clark, and confirmed June 21st, 1903, by Elder Lott Russon, Jr. He died a faithful Latter-day Saint.

The funeral was held on the 25th of November. A great number of friends of the deceased attended the services. The remains were laid to rest in the Greenbank Cemetery, Bristol.

FROM THE MISSION FIELD.

Departures.—Elders Wilford F. Burton and Peter E. Johnson left Liverpool on the 28th of November, 1917, on their homeward journey.

Transfers.—Elder State England was transferred from the Norwich to the Nottingham conference, October 30th, 1917. Elder John H. Wilding was transferred from the London to the Manchester conference, November 9th, 1917.

Lady Missionaries.—The following-named sisters have been set apart as missionaries in the London conference: Dorothy M. Lovelace, Edith M. Dale, Jessie Brinkhurst, Ada Walster, Clara Speed, Nellie Spencer, Lillian Brinkhurst.

Releases and Appointments.—President Wilford F. Burton, of the Manchester conference, was released on the 28th of November, 1917, to return home. On the same day Elder Lester F. Hewlett succeeded him as president of that conference. President Peter E. Johnson, of the Bristol conference, was released on the 28th of November, 1917, to return home. On the same day Elder Stephen H. Winter succeeded him as president of that conference.

Sunday School Officers.—On Sunday, November 18th, 1917, the South London Sunday School was re-organized, with the following officers and teachers: Brother William J. Williams as superintendent, with Sister Elsie Butcher as first, and Sister Edith Bartley as second assistant superintendent. Brother Samuel G. Frost, as chorister; Sister Oliver Archer, librarian, and Florence Hutchens, organist. Sisters Miriam Baxter, Nellie Sartain, and Maud Beechings were set apart as Sunday school teachers.

Branch Organized.—President James Gunn McKay reports that recently a comfortable hall was secured at Croydon, Leslie Park Road, Leslie Park Hall, and on Thursday, November 15th, a special meeting was called and a branch organized. The following officers were set apart: Brother William A. Carroll, president; William E. Attwood, second counselor, with Sister Jessie E. Brinkhurst as clerk and organist. At the same meeting five lady missionaries were called and set apart. Plans were also made for the organization of the Sunday school and the Relief society. President James G. McKay, Elders Evan O. Perkins, and Herbert P. Haight, Corporal W. G. Berkstrom (on leave) and a number of the South London saints were in attendance. They report great enthusiasm on the part of the new officers, who show a determination to make the organization a success.

Baptisms.—On Sunday, November 18th, 1917, a baptismal service was held at "Deseret," 152 High Road, London N. 15 (London conference), at which two were baptized. Local Elder Alfred J. Willmot officiated. The new members received confirmation under the hands of President James G. McKay and Elder Herbert P. Haight.

A baptismal service was held at Witton-le-Wear, Newcastle conference, Saturday, November 17, 1917, at which one person was baptized by Elder George Tait (local), and was confirmed on the same day by President Parley M. Condie.

On Monday, November 19th, 1917, another service was held at Witton-le-Wear, at which one person was baptized by Elder John Dickinson (local), and was confirmed the same day by President Parley M. Condie.

Seven member were added to the fold at Manchester, November 24th, 1917. Elder Lester F. Hewlett officiated. Elder George F. Richards, Jr., made appropriate remarks for the occasion. They were confirmed at the water's edge by the traveling elders.

President Benjamin R. Birchall, of the Dublin branch of the Irish conference, reports that a baptismal service was held at 15a, Wicklow Street, Dublin, on October 24th, 1917, when three souls were added to the Church. President Birchall officiated, and Brothers Fred. Baker and William Youkstetter assisted in the confirmation.

Successful Social.—A genuine American Thanksgiving Day spirit permeated Durham House, Liverpool, on the 29th of November, 1917, where a goodly number of saints and friends, on the invitation of President George F. Richards, in the evening, met in a social gathering. Over a hundred invitations had been sent out, and the great majority of the invited guests were present. The saints in Liverpool know from past experiences something of the pure and refined enjoyment of a Durham House social, and they came with anticipations of a pleasant evening. It is no exaggeration to say, however, that on this occasion the expectations were more than met, through the untiring efforts of President Richards and his estimable family. All present, at the end of the entertainment, agreed that they had had a most enjoyable evening, and they were profuse in their praise of Sister George F. Richards, Jr., as the congenial, and in every way successful hostess. The decorations of the assembly room consisted of a profusion of chrysanthemums, palms, and other plants, and green and white streamers festooning the entire ceiling. The platform was screened in by plants. Chairs, tables, and rugs were arranged on the floor, giving the hall the appearance of an inviting parlor. Dainty refreshments were served in the dining-room, which was also profusely decorated. Music was furnished by an orchestra consisting of two violins, a violoncello, a flute, a clarinet, and a piano. The musical program was interspersed with a recitation by Elder John E. Cottam, a song by little Josephine Richards, a song by Mr. James Foggo, a flute solo by Mr. Thomas Foggo, and some congregational singing. The function was opened with prayer, and a few appropriate words of welcome by President George F. Richards. Among the guests present were President James T. B. Mason and Elder David A. Owen, of the Liverpool conference.

DIED.

BROWN.—At Norwich, Norwich conference, November 8th, 1917 Charlotte N. B. Brown. Sister Brown was baptized September 30th, 1898, by Elder Joseph J. Paul, and confirmed October 2nd, 1898, by Elder John T. Porter. She died a faithful Latter-day Saint.

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